

# Touchstone

Surrey  
Earth  
Mysteries



No. 57

January 2002

## THE NEGEN STONES

The name of the town of Staines means "stones" and it is thought to come from a group of nine stones mentioned in a twelfth century charter of Chertsey Abbey which delineated the boundaries of the Abbey lands, and was reported in *Up Pontes* by Christina Lake:

*"Down to that Eyre that stands in the Thames at Loddors Lake and so along Thames by mid-stream to Glenthuthe (Glanty: M25 roundabout), from Glenhuthe by mid-stream along Thames to the Huthe (Hythe) before Negen Stones". ("Negen stanes" is Saxon for "nine stones").*

The settlement is very ancient, with evidence of habitation from Mesolithic times; the Romans had an fairly important town here called "Ad Pontes" ("by the bridges") as it was the place where the London to Silchester road crossed the Thames and Colne, and was about half-way between them (a day's march from each).

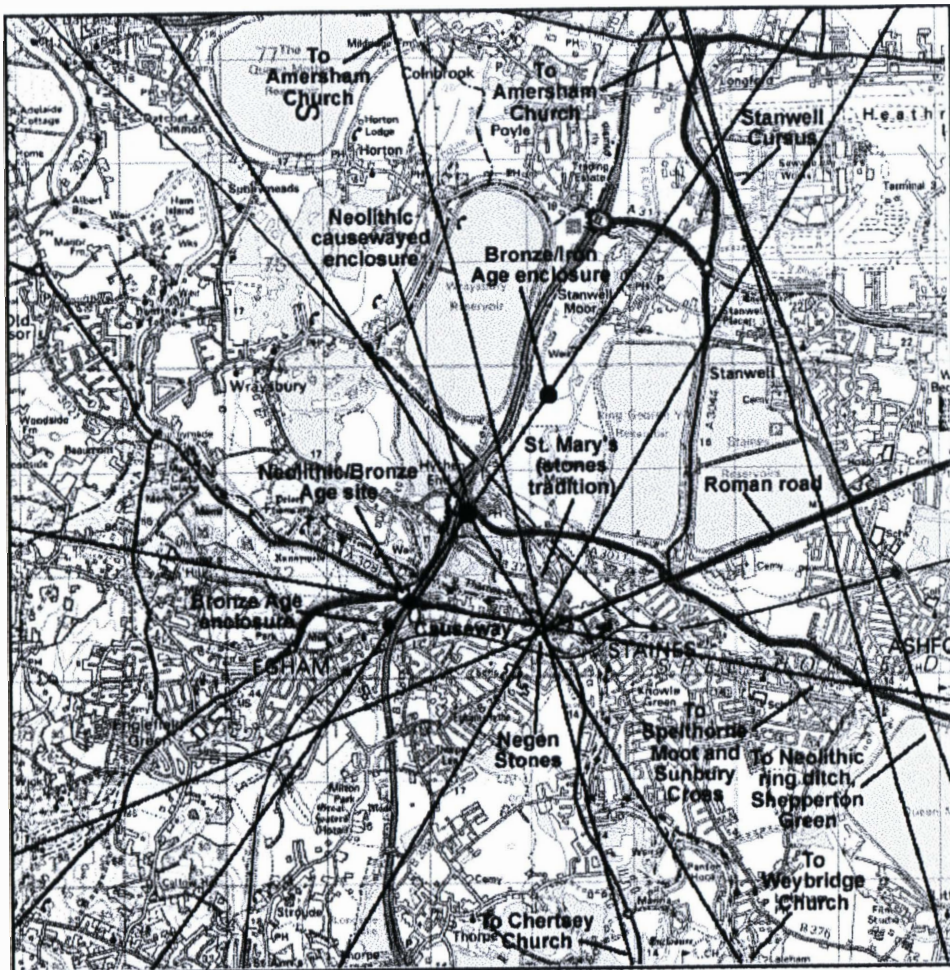
Staines has been a place of stones up to the present day; as well as the ancient ones, it has the 13th century London Stone (not to be confused with the older stone of that name in London) which marked the boundary of the authority of the City of London over the river. This has now been replaced on site by a replica. It has coal tax posts (some stone and some iron) from the 19th century, and there were sarsen stones near Shortwood Infants' School, though these may have been natural. These have now gone as there is a housing estate on the site.

Finally, there is the twentieth century Jubilee Stone erected in 1977 to mark the Queen's Silver Jubilee. This is positioned at a point where the High Street (built over the Roman



*The Jubilee Stone*





road) makes a slight change of direction, presumably to approach the Roman bridge, which is thought to have been a little downstream of the present bridge. There is an old bridgehead downstream of the present bridge; this is not the Roman one (the Saxons and Normans both also had a bridge here) but may be on the site.

St. Mary's Church, 19th century but on the site of a stone church built by St. Erminildis in 675, on a pronounced rise in the ground, also has a tradition of stones at the site, and this has been linked with the Negen Stones charter in the Staines Town Trail, but this is unlikely to be the site of the stones as it is not near The Hythe, which is a riverside road, presumably originally a wharf, on the Egham Hythe side of the river. Looking at the map, there seems to be a definite visual convergence of ways (some of them broken and picking up the same alignment further on) on a site adjacent to The Hythe; now a roundabout near

the present Staines Bridge. The site seems to be marked by a rough circle of trees. It is an unusual ley centre in that the leys do not cross at one point as is usual, but rather skirt the edges of a small area in the way more usually found at larger sites such as camps and hillforts. Does this give us some idea of the size of the site?

*Prehistoric London*, by Nick Merriman, mentions several ancient sites in the Staines area, particularly a Neolithic causewayed camp and a cursus at Stanwell, but does not give their exact locations, so some research was done on the Surrey Sites and Monuments Record. This is an Access database of the known prehistoric sites in Surrey, based at County Hall, Kingston and available to members of the public by appointment. Precise grid references were given of all the sites, (most of which are no longer present) and these enhanced the alignments found considerably, and even produced another line of four investigated sites. The cursus position was also located and each of its two sections seems to have a ley running along it.

The most striking alignment is that of the Roman road coming from London to Staines, now the A30 and Staines High Street; the alignment goes through the proposed site, although the Roman road diverges from it slightly to cross the river downstream of the present bridge. Was this to avoid the Negen Stones, which could have been quite sizeable if the Romans bypassed them in this way rather than removing them? It is not known precisely where the road ran on the other side of the river; several paved stretches have been found but there could have been spurs as well as the main road. A stone monument near Great Fosters Hotel claims to mark the route, but others have theorised that it runs along what is now Egham Causeway, raised in the thirteenth century as the area was prone to flooding. The next place it certainly appears is Sunningdale, from where it runs across Swinley Forest as a striking straight track towards Silchester.

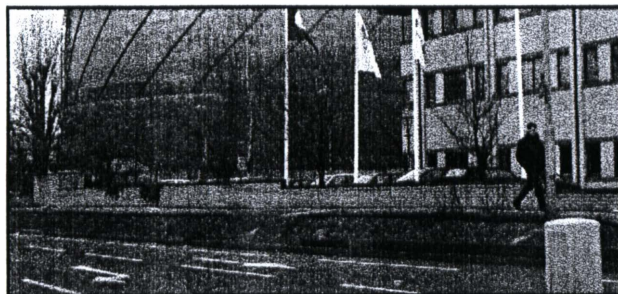
The London stretch of the Roman road is also a ley, and is interesting confirmation that the Romans used the old alignments in planning their roads, but diverged where practicality demanded it, often following another alignment. Coming from Blacknest (Virginia Water) it goes through postulated Negen Stones site, along Staines High Street (through the Jubilee Stone) and is coincident with the Roman A30 to Feltham, from where it becomes a mean-follower until Brentford. It goes through a church in Hounslow and



*The Negen Stones site (surmised)*



two in Chiswick, then runs closely parallel to the A402 in Hammersmith meeting another church there, and another coincident stretch of road.



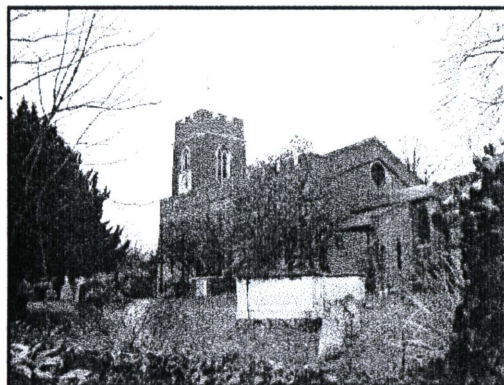
*The raised path at The Causeway*

southern approach of Runnymede motorway bridge, along the mean-following Egham Causeway (built in the thirteenth century against local flooding; a candidate for the continuation of the Roman road) for about a mile to the Negen Stones roundabout, then through a cross-roads and the Spelthorne moot site. This is the site of the meeting place of Spelthorne Hundred in medieval times; a field called Spelthorne Pasture shown on the Ashford Award map of 1811.

It is then coincident with the A308 for about three miles, passing through Sunbury Cross. In the sixties when my interest in leys began this was a large multijunction with several leys found going it; one is the Silchester Ley found by Alfred Watkins. Now it is the terminus of the M3, and a mound like a latter-day Silbury Hill is on the site, supporting the road. The alignment continues through the southern edge of Bushy Park, two churches in New Malden and a multijunction with church at Morden.

The third alignment is the one running up Thorpe Road, Egham Hythe, close to St. Paul's Church there which is visible from the Negen Stones site. Coming north-east it goes through Chobham church, a tumulus near Longcross, a coincident stretch of the B388, the coincident Thorpe Road, the Negen Stonessite, crosses the Stanwell cursus, goes through churches in Hayes and North Harrow and a prominent cross-roads at Stanmore. Possibly the "Stan" in the two names could indicate stones also.

When aligning the site with St. Mary's Church, Staines, which has the tradition



*St. Mary's Church, Staines*

The Egham Causeway is another of the alignments converging on the proposed site of the stones; a ley which passes through a Neolithic and Bronze Age site by Runnymede motorway bridge. It passes across Coopers Hill, Egham, through the Neolithic site with post holes now at the

of stones, the line is also found to go south through St. Peter's Church Chertsey, from where another ley was followed some years ago. Going north, it skirts the fort at Gerrards Cross and continues through the ancient church at Amersham.

The site of the Neolithic causewayed enclosure mentioned in *Prehistoric London* is now Junction 13 of the M25, although there is a picture of the cropmarks in that book. It was excavated in 1961-63 and was found to have had inner banks which had been ploughed flat. Pottery of the type found at Windmill Hill in Wiltshire was found there.

When aligned through the Negen Stones site this alignment was found to pass through Weybridge Church, nineteenth century but the site of an older church. Coming north through the main crossroads at Painshill, then passing through Weybridge Church and the Negen Stones site, the line continues through a cross-roads in Slough and a church and cross-roads (not together) at Farnham Royal.

Four of the sites found from the Surrey Sites and Monuments Record form another alignment. These are the causewayed camp, the Runnymede Bridge Neolithic site, a Bronze Age/Iron Age enclosure on Staines Moor and a Bronze Age enclosure ditch at Petters Sports Field, Egham. This alignment, when extended, goes through a church in Hayes and two in Borehamwood.

The Stanwell Cursus, a linear feature of parallel ditches at least three miles long (though its north and south ends had been eradicated before investigation) runs along the western edge of Heathrow Airport, from Stanwell to a point near Junction 15 of the M25. It was originally thought to be a stretch of Roman road, then found to be a Neolithic cursus. It has two straight stretches, each of which has an interesting alignment running along it. The southern stretch, going south, aligns with the site of a Neolithic ring ditch at Shepperton Green and a church at Cobham. Going north, it goes through a moat at Chalfont St. Peter. The northern stretch alignment, going south, crosses the Causeway ley at the cross-roads at Ashford, then continues through the Weybridge Monument to skirt St. George's Hill hillfort. Going north, it goes through a crossroads at Oldhouse Farm, Gerrards Cross, and meets the St. Mary's, Staines ley at Amersham Church.

The Staines area seems to have had a prehistoric landscape which is comparable to the one in Wiltshire, with the Negen Stones and the cursus even seeming to parallel the Stonehenge arrangement. Also names such as Tothill Road and Knowle Park seem suggestive of older sites. It is now almost completely eradicated by the modern environment, but luckily the sites were investigated and their positions recorded just in time.

**SURREY EARTH MYSTERIES GROUP holds its meetings on the second Thursday of each month (except August and December) at 25, Albert Road, Addlestone at 8.00 p.m. We would be pleased to see you.**

## Along the energy centres of the Valley of the River Vecht in the province of Overijssel, in the Netherlands

*This is a predirected route in my home province organised by the tourist office (UUV). The flyer is sold with copper dowsing rods. The route has no spectacular sites such as those with stone circles; a route like this could be made anywhere. But it is a very pleasant way to familiarise the general public with ley centres and ley lines.*

**Rienk Noordhuis**

### Introduction

The ley system is part of the living Earth (as in Gaia of Lovelock). Ley centres were used since Neanderthal people were in Europe. Churches (altar or tower) from before 1350 were on ley centres. The power of ley centres can be dowsed. There is a national study group for Leycentre Research that maps ley centres and investigates the effects they have on man. This flyer describes a route along important ley centres in the Valley of the Vecht.

### The name ley

Alfred Watkins was the discoverer of the ley system. He used the word "ley" from the old English "leah". In old Dutch we can find "hleta" or "hleio" words that mean "slope" or "tumulus". It is noteworthy that towns ending in "lee" and "leeuw" and even "le" have a ley centre, according to the research team.

### Ley centres and holy places

Old churches from before 1350 were built on ley centres. These churches were built with the use of the so-called "holy line" the length axis of the church. Originally church historians thought it meant that churches had to be built in such a way that the church was facing towards Jerusalem and built along a west-east line. But there are many deviations from the west-east line and it was thought that this was because of the confusion between the real east and the location of Jerusalem. Dr. Jorg Purner has a different explanation: builders of churches looked for the corresponding ley line at the ley centre that came closest to the west-east direction. This was also done by "hunebed" (long barrow) builders. Purner is the first dowser to have received complete scientific recognition. He is currently Professor Radiestesie of the University of Innsbruck.

Why have we forgotten about leys for so long? The answer is that in the years 1348-1352 Europe was haunted by the "Black Death", a terrible plague killing two thirds of the population. the church looked for answers. Pope Clement IV thought it was caused by taking over holy places from the pagans. After 1350 no more churches were built on ley centres. In 1870 ley centres were rediscovered by Henry William Black. He was laughed at. But in the seventies and the eighties of the last century they were again in the picture. In 1992 the late Wigolt Vleer from Norg wrote the book Leylines and Leycentres in the Low Countries. He was the founder of the study group.

### Power and effect of a ley centre.

The centres are positive by nature. It can become negative when battles were fought, or bloodshed and crime. Such a history can cause headaches, irregular heartbeat or feeling sick on a centre. The energy on a centre is usually spiralling to the right (with the movement of the sun). The power of the centre is stronger with the full moon. A boulder placed on a centre will have absorbed extra energy. The core of a ley centre is a well perceivable circle varying in diameter from half to three metres.

Sufferers from asthma, bronchitis and arthritis may feel relief on a positive strong ley centre but also on a lesser one. Sufferers from heart disease should avoid staying long on a centre. To be on a centre stimulates daydreaming and can cause people to have visions. Some centres stimulate sports and playful behaviour.

It is possible that a particular wild flower only appears in the centre and not anywhere nearby. Also fairy rings of mushrooms are common. Oxen were used in the early middle ages to find ley centres.

### Beerze

The diameter of the sphere of influence is about 3 Km. Near an old farm house is a small ley centre. According to psychics in prehistoric times the sun was worshipped here. Archaeological findings have confirmed activity from prehistory. Also prehistoric stone tools from the area were ground up and used for medicine.

### Church Heemse

This was built on a moderately strong ley centre with nine "church lines". The most important ley runs along Oldenzool-Heemse-Ruinen. During the restorations in 1936-7 it was discovered that the church walls were resting on enormous granite boulders two metres in the ground. Also large blocks of ironstone were used at the bottom of the wells. These findings suggest that prior to the church there had once been a pagan sanctuary made with large boulders. There is a large boulder still outside the church and it is suspected that this one was used for sacrifices by the early Germanic tribes.

### Memorial Ane

In 1227 a battle was fought between revolting people and the Bishop of Utrecht. About 400 knights and the bishop were slaughtered in an ambush. Subconsciously the memorial has been placed on a strong ley centre. (It is not the place of the actual battlefield).

### Battlefield Ane

The actual site - here some archaeological evidence was found.

### Castle Coevorden

A ley centre is situated below the small tower of this old castle. It seems cursed and



according to the personnel of the municipal board (now residing in the castle) the tower is haunted.

### **Gramsbergen**

The church tower is on a ley centre. It has been experienced as unpleasant by many. According to psychic Dick den Dool it was a sanctuary dedicated to Woden in prehistory, where cruel sacrifices took place.

### **Balderhaar**

This is a curious place where the Dutch-German border shows a small bump into Germany. The ley centre is situated 21 m behind the border poles towards the farm buildings. The centre has a sphere of influence with diameter of 14 Km and is considered to be the strongest ley centre in the province of Overijssel. According to some psychics this spot was once dedicated to the Sungod Balder (Baldur) hence the present name. They also claim there was a circle with a diameter of 24 m around an old oak tree. After the arrival of Christianity a cross was once placed on the centre. At the moment there is not much to see apart from the farm and pigs. However, the centre could be "sensed" from a large distance.

## **WELL DRESSING IN DERBYSHIRE IN THE NEW MILLENNIUM**

*by Norman Darwen*

In the Summers of both 2000 and 2001 I have had the opportunity to visit some of the dressed wells of Derbyshire. Tradition and the demands of Nature mean that these events take place at numerous locations in the county between May and mid-September each year, with the bulk between the end of June and beginning of August. No-one is quite sure how old this custom is but one thing is certain it is thriving and growing. In both years I have been to Ashford-in-the-Water, by the A6 trunk road, where five wells are dressed in June, and on both occasions I have been fortunate enough to see the tableaux being prepared, an undertaking done mainly, but not exclusively, by women.

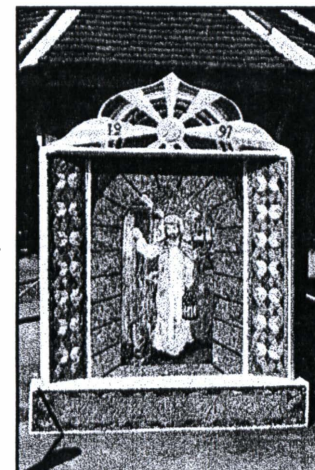
Elaborate pictures, usually with Biblical and water related themes (though this year, the 50th Anniversary of the Peak National Park was the subject of a couple of tableaux that I saw), are made on wet clay backgrounds using only natural materials and a lot of ingenuity goes into these creations. I was told that it was not unusual to see women wandering around the village and environs with scissors, clipping away at anything that might be of use, and subsequent observation bore this out. At one time the preparation of the work was kept secret but this year I was able to witness work going on for the pictures at the Great Batch Well and the Top Pump Well; the former taking place in a garage, the latter in a converted barn.

Incidentally, most of those involved that I spoke to seem to agree that the ritual has its

origins in the pagan past but emphasised that now the purpose is to give thanks to God for the gift of water, so necessary for life (and added that it also raises money for local charities). This linking with Paganism may not be as significant as it sounds however; what I was told closely echoes the explanation given by Roy Christian in his very informative book 'Well Dressing In Derbyshire', which is widely available in the villages that participate in the welldressings, and was also quoted in a local brochure covering the Ashford dressings. When completed, the boards are erected at a specified time - usually beginning at dawn, I was told in Ashford - by a gang of men, and for those who have worked so hard, this is always a time for tension as the pictures are of course fragile, heavy and unwieldy - but great care is taken.

Once up, they tend to last for around a week depending on the weather, and my own experience is that they attract a constant stream of visitors. What is certainly significant from an Earth Mysteries point of view is that they draw attention to little known and often overlooked sites; some well-sites are dry, capped, or otherwise disguised. Last year I found a board a couple of hundred yards from the church in Hope, besides an aligned straight section of Edale Road but I could find no reason for it to be there. However on a later visit to the village I noted that the board must actually have been covering a tiny stone trough. Incidentally perhaps it should be mentioned here that not just 'Holy wells' are involved but all the wells, pumps, and troughs involved have names (Alfred Watkins would approve!) If anything, the holy sites seem to be in the minority - 'the Holywell' at Youlgrave was the only overtly named sacred site, though in the same village there is also a dressed well site against the actual church wall, and at Hope there is a well site by the churchyard gate. However, it should also be pointed out that in several villages where the custom has recently been introduced, the site has no significance as such other than that it is the most likely place where a passerby would see it - it is always worth checking. It is good to be able to report too that this tradition looks like continuing for many years to come; children are encouraged to take part in the activities from a very early age, and at Bradwell I met a couple of youngsters who were anxious to participate.

Several schools are also involved, and Ashford itself has 'The Children's Well', decorated in 2001 with a depiction of the film 'The Wizard of Oz'. Over the years I have seen numerous photographs of welldressings and thought how beautiful they are. The best way to see them though is 'in the flesh', so to speak, when the dedication and artistry of what some see as akin to the harvest festival offerings is plainly obvious. Each year Derbyshire Tourist Information service brings out a very useful leaflet giving the dates of all events. They can be contacted on 01246 345777/8.



## TEMS IS TEN

The Travel and Earth Mysteries Society (TEMS), based in Hampton, celebrated its tenth anniversary with a special meeting on 27 January.

Nick Kollerstrom gave an illustrated talk on the remarkable range of crop circles and formations of recent years and their unexpected mathematical correlations. Rick Gibson followed with a striking selection of slides showing the ancient underground cities of Cappadocia. The area contains over 600 Byzantine cave churches cut into the volcanic rocks, which include mushroom, phallic and cone shapes!

Following a gourmet supper, there was a visit by a silver-suited alien. He or she, invited us to view "the turbo-thrusters of my spacecraft" and could he/she snack on Tems (the cat) our honorary president?



TEMS co-ordinator Lionel Beer, gave a snap-shot slide show of healing and holy wells including Lewis Carroll's Treacle Well, turf mazes plus modern maize mazes, green men and wildmen, grottos including the shell grotto of Hampton Court House, strange tombs including the enigmatic pyramid in Hampton's parish churchyard, and the strangest underground chamber in England at the junction of two Roman Roads - on the Michael ley-line - Royston Cave.

TEMS has hosted up to 150 meetings since 1992 and arranged over 30 field trips to places of historic and folklore significance. Six of the seven original founders were present at this meeting and party. On the lighter side, members wrote a set of TEMS Commandments, e.g.: Seek Treacle Mines in the most unusual of places; Do not worship false gods or they might abduct you! It could be embarrassing to relate some of the remaining 10 exhortations, but suffice it to say that TEMS's 10th was celebrated with both seriousness and hilarity. Ann Hopkins even wrote a song for the event.

TEMS was founded January 1992, as a Branch of ASSAP, the Association for the Scientific Study of Anomalous Phenomena.

TEMS Co-ordinator, Lionel Beer, was a founding member of BUFORA in 1962.

TEMS holds monthly Sunday lecture meetings, plus a few mid-week meetings, and arranges about three field trips each year.

TEMS NEWS an entertaining illustrated newsletter, is issued about four times a year, and is available to non-members.

Due to low inflation and strong member-support, the subscription for 2002 is being held

at only £8.00.

Further details are available from: Ann Hopkins: 020-8542 3110

Lionel Beer: 020-8979 3148

### TEMS meetings

**Sunday 24th February** - Geography of Celtic Myths, by Ken Rees

**Sunday 24th March** - Dragon Legends from around the UK, by Kevin Matthews

**Sunday 28th April** - The Megaliths of Brittany, by Christine Rhone.

**Venue:** 115, Hollybush Lane, Hampton. **Please ring Lionel, 020-879-3148**

### London Earth Mysteries Circle meetings

**2nd and 4th Tuesdays, the Diorama Centre, 34, Osnaburgh Street, London NW1**

**26th February** - Psychic Questing and Alignments in London and Elsewhere, by Simon Pelling

**12th March** - The Nature and Nurture of Terrestrial Energies, by Bill Redwood

**26th March** - Earth Energies and How the Pyramids Work, by Simon Michel

**9th April** - Open Forum and Social Evening

### Light Box in the Jerusalem Temple

The temple at Jerusalem was so oriented that at the equinoxes the rays of the rising sun could shine directly across from the Mount of Olives, through the east gate of the temple area and into the temple to illumine the holy of holies. This was the entrance of the glory of Yahweh into the temple, the new year enthronement of Yahweh, and it was accompanied by a complex ritual of the New Year at the autumnal equinox.

*Interpreter's Bible*, edited by G.A. Buttrick.

### Some Web Sites to Visit

We have our main web site at <http://members.netscapeonline.co.uk/jimgddrd/semg/> but we now have several spin-off sites on recent research, etc:

**Fringe Archaeology:** <http://members.netscapeonline.co.uk/jimgddrd/ahs/fringe.htm>

**Buckingham Palace Ley:** <http://members.netscapeonline.co.uk/jimgddrd/royal-ley/>

**Tony Wedd:** <http://members.netscapeonline.co.uk/jimgddrd/tonywedd/>

**Ley Structure:** <http://members.netscapeonline.co.uk/jimgddrd/ahs/leystruc.htm>

**The E-Line:** <http://members.netscapeonline.co.uk/jimgddrd/semg/eline.htm>

## MEYN MAMVRO

**Ancient stones & sacred sites  
in Cornwall**

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Also available:- 4 different EM Guides to ancient sites in Cornwall & Scilly. Details on request.



## **THE HIDDEN UNITY and BEGINNINGS**

*The Hidden Unity* looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

*Beginnings* is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

## **EARTH PEOPLE, SPACE PEOPLE**

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

**£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

## **THE LEGACY OF TONY WEDD**

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

**£12 from the Touchstone address. Please make cheques payable to J. Goddard.**

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**TOUCHSTONE** is the newsletter of the Surrey Earth Mysteries Group. **£2 for four quarterly issues from J. Goddard, 25, Albert Road, Addlestone, Weybridge, Surrey, KT15. 2PX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:**